## DEVOTION.

Services in the Churches on the Octave of Easter.

REASONABLE RELIGION.

Mr. Hepworth Discourses on the World Turned Upside Down.

THE DOCTRINES OF CHRISTIANITY.

Mr. Beecher on Social Life in the Next World.

SUDDEN CONVERSIONS CRITICISED.

CHURCH OF THE DISCIPLES. THE WORLD TURNED UPSIDE DOWN-THE CON-

CERT PITCH OF HEAVEN. The attendance was considerably less at the Church of the Disciples yesterday morning than usual, Mr. Hepworth noticed the fact, and it seemed to stir him up to unusual eloquence, that the lew might be impressed; and those who remained away on account of the weather certainly did miss as fine a sermon as ever was preached by this most eloquent clergyman. My dear brethren, he said, I want to talk to you this morning concerning an event of waich we read in the seventeenth chapter of Acts, sixth verse-"These that have turned the world upside down have come hither also." This is the criticism of unbelievers; this is the verd ct of an enemy. St. Paul and his companions had been preaching at various points along the coast washed by the Ægean sea with great specess. Earnestness and faith are always spesessful. When a man believes with his heart his words are warm, and when he speaks what be knows to be the truth men are ready to listen ntently, and ready to receive at once. St. Paul had been at Thessalonica about three weeks; he had preached in the streets during secular days, and on the Sabbath it was his custom to enter the synagogue and then, making use of the Hebrew privilege to speak and expound the Scriptures, he took the scroll of the Old Testament and argued. St. Paul's forte was the logic of Socrates, to begin by asking you a simple question, and then lead you on till you arrived at the conclusion he foresaw and determined.

There are two points to discuss. First, that lesus. Messiah rather, must needs die, be buried and rise again, and in order to prove this to them he turned one after another to the prophecies of olden times, bringing to bear with convergent force on this point everything that had been said in times past concerning the

INCOMING OF THE LORD, and when he had sufficiently proved this the next point was found to be equally essential, which was that Jesus of Nazareth was that foretold was that Jesus of Nazareth was that foresold preacher standing up in that Hebrew synagogue talking with the power of inward conviction in hinguage that could be stayed in its effect no more than the laboning of the tide. St. Paul spoke to conviction with the lacounage God had put into his lips. His object was not to produce an effect on the world, but to rouse their hope and feeling, and crown their doubt of the luture with a nope of the resurretion of Christ, and therefore in their own importants.

rection of Christ, and therefore in their own immortality.

And yet I take it if we look at the matter closely we shall find there was a great deal of truth in the accusation they made to the rulers, "these that have been turning the world upside down are come inter also," and when I think of it there seems to me to be something in the New Testament that is restiess, a spirit all through this book, which will give no rest or peace till after the battle has been fought. Christ Himself said, "I come not to send peace but a sword;" almough He was Himself the Prince of Peace be could say that. He demands of us an undivided allegiance; we are told we must leave there and mother and all the sweet relationship of nome when we buckle on our armor to fight for the Lord of Hosts. Christ wants not half of any man's heart, he must needs have all. "Ye cannot serve God and mammon." Estheryour will or God's, and whichever is in the ascendant will trample the other under loot. So true it is, then, dear friends, that Christianity is an ELEMENT OF UNREST.

dear friends, that Caristianity is an

ELEMENT OF UNREST.

It is a two-edged sword that cuts both ways.

Very much like a bit of leaven in a pan of flour, it
begins to project itself throughout the whole
mass, till at last it has so altered its nature
that it is better fitted to give us health and
strength. The spirit of Christ, then, is like
that curious process of fermentation that goes
on in new wine; no hand can stay
it. And so men go on through this process of
purification gay after day till at last good results

it. And so men go on through this process of purification day after day this at last good results are attained.

Now, I take it that the reason, and the only reason, why Christianity is like a sword and a battle, the only reason way it turns men upside down is that they are wrong side up to begin with, if we were right side up then Christianity would be in perfect accord with all our plans and amoitions and acts. Now, the trouble is, the Master is loyal, and there is no peace in our learns so long as we are divided. It is a warfare against themselves which is waged. Strangely, it will never cease its effort or credit us with victory till

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THE LAST EVIL

has been trodden into the soo. When the Apostic Paul went to heaven and began to sing the ballelujahs, his song was not in discord with the filters; he only swelled the great mountain of sound by the magnificent tones of his experience. But when to men on earth he struck this neavenly time to a higher pitch hau they were secustomed to, he sang it alone, and when others attempted to join in they found themselves out of tune; but he was precenter and was right and they were wrong, and when they said to him, "You are putting us out," he replied, "Yes, thank God! I am patting you out; my business now is to sing so loud that I shail put every one or you out. The thing for you to do is to be sient and then take your pitch from me; then heaven and saith shall sing together according to the concern firth of kightfoods.

And again, dear friends, I read the New Testand there are there after survives.

And again, dear friends, I read the New Testa-

concern firth of Rightsourses and fruth.

And again, dear friends, I read the New Testament with incre sing surprise. I don't wonder the cavillers sail the apostles were turning the world upside down, for they certainly did do it, the atsandpoint they took was so different, and I think one proof of the divinity of Christ is to be found just here. No human brain could have found its way through the Problem of Problem of Persavirt, and no human heart could have settled the question of life for all time, and we have not yet been raised to the heights to which we are to come, therefore do we strive jet. We are not at peace with the world or with the law of God, and the laut is not life, but in our own lives and thoughts, by dear friends, you and I are daily sligging the praise of God in discord with the angels around the throne. We are not happy ourseives, and cannot sing of happiness; only be who is at conscious peace with Heaven has a voice according with the harps.

It is a very curious thing to me, and the philosophy of it is equally curious, that Jesus in his tevelations has contradicted almost all our prejunces and preconceived notions. For He said, lie that is greatest among you, let him be your servant. Does the world appreclate that if take it not. When the world gets to that point, where a man of talent and wealth will solemnly test that his powers are to be consecrated missing in the powers are loaned to him and God will demand the right kind of interest for every one, O'b petalren, waen that hime comes, methinks, the miliennium will be straight upon us, there will be no more battle for as, for we have won the victory and are at peace with God and with ourselves.

Jesus must have seen far into the future when ac uttered those words—away over the mountain top of the nineteenth century. Our idea of a treat man is not that of a man who serves the world, but we can appreciate this thing and a tind of envy stirs us that we are not like such and of the proper with god and with ourselves.

He that would be grea

ones. "He that would be greatest among you let am be your servant." There is a well of wisdom, he depths of which has never yet been sounded, so, brethren, Carist has turned the world upside

they shall be called the children of God," and we leave the battle field behind us and live forever in the peace of God. But curiously enough, before we can get into me midst of that peace which is the result of personal purity and righteousness. For I would not have four make any mistake here, no one can get in the minst of peace and righteousness without constantly striving—taxing our powers to the utmost; but the glory of the struggle is that we shall win—the glory of the battle of Christ is that

WE NEVER LOSE;

is that we shall win—the glory of the battle of Christ is that

WE NEVER LOSE;

the field at eventifie belongs to Him always. Human wisdom can go far; but the wiscom of God overreaches it, and this is just the difference between a man who is himself only and one who is himself and Christ's. I believe it is my duty to preach this dectrine that you are to use the sword, you are to cut the way, with the strength of the Almighty, through your evil habits, through all your qualities designated in the old Scriptures as the "old man." That you are to find your way, not without bruises and wounds, to the land of peace and rest. For there is no peace except that which the Christian has. In the "Pilsrim's Progress" you remember Christian had a hard time of it till he came to the loot of the cross. Then the straps of his burden were loosened and the burden rolled down the hill and disappeared in the sepnicare, where it was lost for ever. Bear iriends, it most ever be so; only at the feet of Christ can peace ne found, in personal consciousness of purity and sanctification, in the consciousness that God is with you indeed, there alone is sweetness and rest. The speaker then related by way of illustration a story of the tent century, when a Spanish rest, made a vow, white fighting the sloors, that he would relieve a certain city or die in the attempt; and though he lost the first battle, he was refreshed by the vision of Santiago promising victory, so he persevered the Pext day and fulfilled his vow.

LYRIC HALL.

BEASONABLE RELIGION-SERMON BY REV. O. B.

FROTHINGHAM. The Rev. O. B. Frothingham preached yesterday morning for the first time in Masonic Hall, which is henceforth to be the home of his flock. The sermon was a denunciation of the extremes of orthodoxy and infidelity, and the novel spectacte of applause (L. e., clapping of hands) was witnessed during its delivery. It was a plea for a medium course of faith, seconded by intelligent inquiry, which the reverend preacher called

"reasonable religion." THE MODERN SPIRIT OF INQUIRY. It is a great mistake to suppose that a reasonable religion, because it has no contradictions or mysteries must, therefore, be barren and cold. is trust or aspiration not reasonable? comprehends the highest compass of the human mind. Rubinstein, the composer, once went to Plymouth church, and was asked now be liked it. Well, he said, he had heard a very sensible talk, but no religion. The preacher had told them how they should live and be honest, but religion taught men to do what was impossible. Religion says, dream of a being vastly higher than you are. There is no question that within the last centu-ries reason acquired a great ascendancy in religion. It began with Martin Luther, and after him came the long procession of Protestant scholars who criticised the delty of Christ, everlasting damna tion, &c., and asserted the supremacy of reason. But no Protestant divine has tried to assert this supremacy of reason over every part of the religion: some sacred corner has still been left which reason has not dared to invade. The next step

perfectly welcome to his belief. (Laughter.)
Theology is not the great evil, but the position that any theory is alone sufficient and that an others are wrong is the great outrage upon the human mind. What is it but a declaration that reason is worthless and misleading? tan we wonder that people leave all theological and religious matters alone when you sout the gates to hit inquiry, when a sect with no very attractive creed occlares that everybody who does not accept it is damned.

CONFLIMENTARY TO MR. VARLET.

Still the bloody cross of Calvary throws its shadow upon society; through every prayer and sermon reverberates the awild doctrine of human depraying; still we see in the distance lighted the fires of ach. The same intolerance, the same prejudice, the same wild, atmiess reasing of the Scriptures that always characterize revivals, the same denunciation of the loftness of reason and thought characterize the present revivals in the hippodrome. There is nothing more ograving that the sections and truly religious mind than to see this man Varley at the Hippodrome take out his waten and give his hearers five minutes to come to desus, (Lond laughter.) Is it not awill that these poor working people who attend the hippodrome revivals, most of them racked by the cares of poverty and the frombles of a stern world, should be tortured by still additional insiste lears or evernal dammation? (Lond applicate, it is normore, and still more so that respectable ministers in New York should countenance such description of true religion.

CONCLUSIONS.

Reasonable religion welcomes all men to the knowledge of the eternal mystery. It trades upon no morbud sentiments. As far as the scientific tendency of the age is concerned there is also a word to be said. It has opened so many new vistas to our view, it has made the world so much larger and better, that we must acknowledge a profound cebt of gratitude to science which we snall never be able to pay. But it is not to be wondered at that science is somewhat conceited in its dealings with religion. Scientific liquiders should be modest. They should remember the small extent of scientific application, the education of the world demands constructive as well as destructive work. Reasonable length welcomes love, faith, note, the immortal yearnings of the soul, as useful ands to scientific investigation for the revelation of the truth. It welcomes every noble purpose and asks for the unity of latty, and only processes to be one of the co-educators along with those who teach the higher education of mankind, who pray and yearn that the perfect while of God may be done on earth as it is in heaven.

## ST. PATRICK'S CATHEDRAL.

THE APPEARANCE OF CHEIST TO THE APOSTLES-SERMON BY THE REV. FATHER

So, brethren, Christ has turned the world upside low o.

Who are our heroes? Turn over the page, of history and find out to whom do you raise engies or close the stature on losty pedestais in your citles? It is to me Casar or some alexander or some Napoleon. For what? Victories Indied; but victories hought by graves, hear then the worl of the Master Thinker o all time:—"Blessed are the world upside down. No longer shall we lift our nearts to them, but to some poorer man lorgotten by the great world, who says, five and be happy. There is a strangeness would thus; we are not walking in our accustomed time world. The pears we are not walking in our accustomed the world. The pears we are not walking in our accustomed the world. The pears we are not walking in our accustomed the world. The pears we are not walking in our accustomed the world. The pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the pears we are not walking in our accustomed the world the pears we are not walking in our accustomed the pears we are not walking in our accustomed the pears we are not walking

did his greeting not give them? "Peace be with you," It was to them a forgiveness of their sins, a cancellation of all their shortcomings, and it gave them a strength they had never known before. Their hearts had been torn asunger by the separation they had had to undergo from the separation they had had to undergo from their Lord and Master, whom they felt they had treated—some of them—with such ingratitude. Their griet was of a supernatural order. They were really repentant for their sins, and the real proof of it was afterward demonstrated by their sufferings for Christ's sake and the purity of their ityes. The words Christ addressed to them, through them and their successors, he addressed to us; and, in order that we might have the peace they were given, it was necessary that we should abandon our oad ways, be truly repentant for our sins, and determine with God's grace never more to give Him offence. If necessary we should not hesitate to give up all for God—our ambittens for worldly things, our attachments to them, and even to give up those pleasures which, though innocent in themselves, might be to us occasions of sin. It was all very well to win a great name in the world, to accumulate great riches and to be talked of by men, but all that would avail a man nothing with God if he neglected to serve Him faithfully. To be proud of one's position in life, to be ambitious, was not in itself a sin, for pride and ambition when properly directed to sin. The peace God gave the soul that was lathful to sin. The peace God gave the soul that was lathful to his tennings of this world. Salvation meant an eternity of happiness and God's peace guaranteed it to the pure of heart without regard to his standing in this world. The poor and the rich were the same in His sight. What a folly was tonot then for a man to neglect his eternal wellare simply to gain something in this world which could not outlast his life on earth.

FIFTH AVENUE BAPTIST CHURCH.

FIFTH AVENUE BAPTIST CHURCH.

CHRIST'S APPEARANCE TO THE APOSTLE THOMAS-SERMON BY DR. ARMITAGE. Dr. Armitage, of the Fifth avenue Baptist church in continuance of his series of sermons during Holy Week on the appearances of our Saviour subsequent to His resurrection, preached last evening upon "Christ's Appearance to the Apostle Thomas," selecting his text from John, xx., 26-29-"And after eight days again His disciples were within and Thomas with them. Jesus comes, the doors being shut and stood in the midst and said, 'Peace be to you.' After that He says to Thomas, Reach hither thy finger and see my hands; and reach thy hand and thrust it into my side and be not saithless but believing. Thomas answered and said to Him, 'My Lord and my God.' Jesus says to him, Because thou hast seen, thou hast believed. Happy they who saw not and have believed." After referring the absolute disappearance of Jesus during the week which had intervened since He appeared among the ten, the reverence speaker said Thomas holds a conspicuous place, such as no other man holds, in the remarkable series of evidences to Christ's resurrection. But, weighty and conclusive as it is, it has obtained for him a very uneaviable celebrity. As if by almost universal consent, whenever Thomas' name is mentioned among Christians the epithet "unbelieving" is affixed thereto; ne is set forth under a great discount, if not a positive ban, as compared

suppremacy of reason over every part of the reigning in some sacred conver has still oen lets which reason has not dared to invade. The next step was to invade the domain of the Old Testament. Reason found that it was not entitled to credence it point of corrocology, science and bistory. It was discovered that it was but a collection of iteraty wors and not the blook of all nooss. The of the early Carnstan iterature, beautifut, grand, but not as the expression of the insulintel beity. Reason says to the Mohammedian. "Open to me your anotest Scripture."

THE GROWTH OF REASONABLE BELIGION.

It is not true that this collection of iterations are contractly as a continuity of the contractly in the contractly i

words "H ppy are they who have not seen and yet believe" he did not intend

A MILD REBUKE

of Thomas for his incredulity, but if He did, all the other apostles shared the resuke with him. Not a man of the whole company had believed without seeing all that Inomas had. Therefore, and in the intri place, Thomas believed upon the same evidence after all which had convinced his brethren, the other apostles. After showing how the other disciples had refused to celleve the story of the women and the others who first saw the Lord, the speaker said Thomas demanded only the evidence which had been infraisted the others be fore they believed. The peculiar distinction of believing without seeing heither Thomas nor the other apostles could claim, nor could any of them lay claim to the blessing which follows thereon. A strong bond of union was created between Thomas and the saviour, the rays of whose divisity penetrated deeper into his heart than they did at that time into the hearts of the rost, he did not rush into his proclamation of Christ's resurrection indiscriminately, out he had all the positiveness of evidence and argument crawn from personal knowledge. He spoke what he knew and testified what he had all the moral certainties of his nature. Then, when will the Christian world learn to treat him as be was treated by Christ, as standing side by side in firm fifth with the best of Christ's apostes, and stop its pious whining about underleving Thomas?

CHURCH OF THE HOLY TRINITY.

CHURCH OF THE HOLY TRINITY. HEAVENLY AND TEMPORAL BENEFITS-SERMON BY THE REV. C. BOBERTSON HONEY, OF READ-

ING. ENGLAND. This handsome Episcopal church, corner of Forty-second street and Madison avenue, was well filled yesterday morning. Rev. Stephen H. Tyng. Jr., the rector, was assisted in the service by three other ciergymen, one of whom, Rev. C. Robertson Honey, of Reading, England, preached from St. Joan, il., 10-"Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Whatever may have been the extent of God's revelation, ne began. He has adapted it to man's condition. If persection of homness dweit upon the earth there could be nothing higher beyond, and if man lived in a constant state of bliss he would not cling so tenaciously to the idea of redemption. That aimighty word-redemptioncame to change the whole course of men's lives, by showing them that the greatest bles-ing of all is yet to come. Death came with man's fail, but after death life everlasting. These words lay bare the principles of God's action-"I nou hast kept the good wine until now." Which comes first-death the principles of God's action—'hood hast kept the good wine until now." Which comes first—death of hier God so loved the world teat he was whing to give his only begoiven son to be sacrificed for its sake. Jesus endured all the agony and ignominy of the cost to sectire to us the fife to come. Jesus possesses, by virtue of this Godhead, a power of transforming that which is mean and condon. As you will remember these words came from the hips of a ruler at a feast, when he was teiling the estimate which he had formed of the works of Jesus in comparison to the works of minispired men. An illustration or two might serve to make us feel surer of the ground which we have assumed. A trasted fitten infirms you that he is about to claim your nospitality for a while. The idea pieases you very much, and you immediately being, perhaps on an extensive plan, preparations for his reception. You aborn jour house and have everything working with almost cock like regimently when the arrival of your friend is almounced. You receive him with undestrised joy and a incluste a breasant, friendly rethinen. Dailing the commencement of his stay you contrive various forms or pleasure for his you contrive various forms or pleasure for his made have recourse to a manifed table devices in order to make him set perfectly at home. You fill your bosts with sanight, and he moves a out reveiling in the indefinable charm that pervades it. Your children are tablished to a remote corner of the house where their challess morin may not distant the precedy at no receives the candidate begin to been any out guest. At longth you begin to been the besides, the candida sould

have more liberty, and you are becoming wearled of many of your little acts of SELF-IMPOSED SERVITUDE.

Your subtle goodnesses become relaxed, and then you set forth the truth of the text. It was indeed you set forth the truth of the text. It was indeed your best wine that you but out first, but your guest was deceived by it and stayed rather longer than the good wine lasted, but Christ reversed this order. He led men from the worse to the better. Take your leelings at your first communion. You leit that you were on a rough and stormy road. You perhaps saw only a part of the truth. It was a pligrim's progress, and Christ strewed your path with blessings. You went on from strength to strength. That was Jesus working within you and by it all your spiritual senses became cleansed. You can say with your whole soul, 'The good wine has been saved until how." You turn into your closet to pray, and you rife than ever before. When you hall you will rise again, and you will know more of this love than you ever did before. And when the invisiole hand is put forth out of the darkness and you feel death creeping upon you, then comes the signal for which you have been waiting so long, and you are filled with blessedness.

ALL SOULS' CHURCH.

ALL SOULS' CHURCH

DR. BELLOWS ON SUDDEN CONVERSIONS AND DANGEROUS DOCTRINES. Rev. Dr. Bellows preached yesterday morning, taking as his text the Book of Ezekiel, xxii., 26-"Her priests have violated my law and have profaned mine holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean." This is part of the reproach which the prophet brought against the priests of his own day, that they handled the clean and the unclean. Certainly this cannot be reprosched to the priests of to-day, for they are apt to quarrel on small matters. And we remember the severity of Jesus Christ against this splitting hairs on technicalities of religion instead of studying the heart of it. In our civilization we are somewhat prone to do tais. A lie with an oath is no more than a lie without one. One is simply per-

heart of it. In our civilization we are somewhat prone to do tois. A lie with an oath is no more than a lie without one. One is simply perjury against the law, the other is against. Heaven, it is dangerous to make so many distinctions between clean and unclean, sanits and sinners.

CHRISTIAN AND NON-CHRISTIAN.

Any differences set up by the dogmanist and puriet are ready injustices where there are ready injustices where there are ready inferences. If you find a man just, public spirited, high in aonor and feeling, you are apt to trush him even though he may never have made any profession of religion to you. But the Church does not take his qualities into consideration. She asks, has he been baptized?—Is he a Christian? The Church calls him unregenerate. But let another man say he has been converted, he has feet the influence of God upon him, and he can do simost anything he peases and there will be thousands of real good. Christians to uphold him and still believe him sale anyhow in Christ's fold. I knew a good man once, a clergyman, who though he would be lost, and lost because he could not put his finger on the moment of his conversion. Far beit from us to look lightly on sanctification and such leelings. Like curst of spring in midwinter, there are men who have these brusque changes of heart and nature. They believe, he doubt, in some little imaginative mystic experience watch they take for a sudder conversion. But you must not lorge; that people who have these leenings are often lacking in the more soid spheres of duty. They lean to the precepts of Jesus and accomplish the law, it is a better thing to keep the commandments without being conscious of it than to be conscious and let everybody else be conscious of it. If those wao are the subjects of these experiences are not positively benefited by them they are positively injured. In such cases mere is and to be also and all altin it fue fire is not kept constantly burning within by some extraneous means. The world large is a private produces. There is no he

FREE TABERNACLE METHODIST EPISCOPAL CHURCH.

TRUE REPENTANCE-SERMON BY MRS. M. E. LOWBY.

The Free Tabernacie Methodist Episcopal church, in Thirty-fourth street, was well filled yesterday morning. Mrs. Margaret E. Lowry, the converted actress, was the speaker. Mrs. Lowry is a small, dencate looking woman, dresses plainly and neatly, and she has an intelligent face and possesses considerable force and vigor. After reading a few passages from the Bible, among them Paul's speeca before King Agrippa, Mrs. Lowry stated that the lecture she intended to deliver was not the one she had set down for the occasion. She had gone to bed on Saturday night with her mind made up to speak on a certain subject, but when she woke up vesterday morning God seemed to whisper in her ear that she must enange the lecture and speak to her hearers on the subject of "True Repentance." She then related a number of instances where people had been brought to Christ by preachers changing their sermons because they felt an inward conviction that some person in the house ought to hear certain doctrines. She said that such had been her own experience on two occasions, and something in her heart told her that there were those before her who need to hear

that such had been her own experience on two occasions, and something in her heart told her that there were those before her who need to hear something on the subject of repentance. She begged her hearers to understand the truth that God was mercirul, long suspering and slow to anger, and that He hal said His spirit would not strive always with man. God had invited all men to repent and hid promised them a great reward if they would do so; urtuermore, He had said that all men should repent, and He would have His laws obeyed. Men could, if they pieased, repent on this earth and REAP THE HEAVENLY REWARD IN Store for them, or they could wait until after death and repent through all eternity; but repent, and he would then be too late. God had promised to help all who desired to repent, but He had not said how long He would strive to help them. His promise was good to-day; but it might not avail to-morrow, Now was the accepted time. Like was shori, and no man knew when his hour was to come. It was a terrible thing for a man to near God say, "That shall the soul be required of thee," and not find himself ready to meet his Maker. We should give up all eartby idols and turn at once to the mercy seat, where even kings must ask for paroon. We must do so with lowly and penitent hearts. We had, said the seaker, only to ask God in humble spirit to hear our prayer and He would do so, and though He did not speak to us sice to face, yet He could commune with us at all hours, in our sicep—that hear semislance of death. God visited us in dreams. The lecturer said none but good men had good dreams, and that bad men had dreams

To which Hell would be a PLEASURE.

She believed that she could tell a man's character if she knew his dreams, for she believed that God spoke to us in them. She also believed that down, she had a great work to perform, and soe must pray for strength. She did pray, and the next day she arose in all her strength and found no difficulty in speaking the words in our mount when we were bent in done to break dow

MR. VARLEY AT THE RINK.

The attendance at the Riak last night to hear Mr. Variey's last sermon in that place was very large. Perhaps at no former time since his remarkable revivalist meetings commenced in this city was Mr. Variey more eloquent and earnest to

his appears to unrepentant sinners than last evening. His text was taken from the twelfth chapter prescuer severely rebuked those who indulged in the vices of the day, such as gambling, drinking, the love of cress, lucre and other things which called man's mind from religiou—the only end worthy of pursuit in this life. He said that rather than be the keeper of a liquor store he would have a millistice hung about his neck and be cast into the bottom of our noble river.

BROOKLYN CHURCHES.

THE NEXT."

PLYMOUTH CHURCH. HENRY WARD BEECHER ON "THE TRUE SOCIAL-ISM OF THIS WORLD TO BE PERFECTED IN

Plymouth church was crowded yesterday morn ing, but there were many persons who came late. Among them was Mr. Beecher himself. He came in, however, looking unlike the majority of people who had preceded him, as if the muggy weather had not the power to damp his spirits. He appeared to be vigorous in every faculty, as if he had just ended a campaign which had strung his sinews, over and under, until his system - had become once more a grand pianoiorte from which no note unique to the design of its Creator could come; which, being played upen by the will, would give out exactly every sound within the diapason. Looking at the renowned Congregational preacher yesterday every one must have expected a characteristic sermon. Perhaps the last remark abould be explained. Mr. Beecher's sermon was characteristic of him. But it was stricter than he was wont to make his discourses. He is a discursive talker, and he selects his illustrations from the whole gamut of life, blending gay pictures and even ludicrous sketches with solemn cartoons darkened with misery's umber, and making a complete painting, which is yet not always congruous in detail. Mr. Beecher's sermons, considered figuratively, as paintings, usually cannot be judged properly, except as they are decomposed by the critic. At this lower less hand corner of one of them is a wonderfully sketched incident of school life-an occurrence such as has happened to every young scholar. It has a true, also a comic sense, and effectively illustrates what it is desired to evince. Above it is a thorough, patiently worked out pastoral picture. Between these and some sympathetic depictions of a mother's holy love expressed over the bed or comin or her child, a sinner's death bed and a holy man's lapse into divine life, is a central picture of Christ the divine, proceeding from and exhaling divinity-Christ auffering for his love of mankind. Now, these pictures do not blend imperceptibly one into another. There are strong lines between them. Whoever judges them as a whole does wrong, and certainly does not end with conceiving a great opinion of Mr. Beecher. That clergyman's sermons must be heard to be understood per ectly. or if they are read, the reader must divest himself of the sense of artistic rhetoric. The Plymouth paster works away from rhetorical rules,

ture of it—the gay as well as grave, the pathetic, the melancholy. Yet, so far as the writer knows, he scidom fluds anything snocking to expose, what a ranting speaker denounces as damnable, as offensive to God and man, Mr. Beecher considers and speaks of as melancholy.

The sermon yesterday was not so varied in sentiment as Mr. Beecher's discouraes usually are, in the ideas evolved throughout its course, there was but slight opportunity for jovial remark. It was expositional and explanatory, and seemed meant to carry baim to the bruised nearts of some mothers anticed by the loss of children and wives mourning for busoands gone, who had expressed their anguish in questions to their pastor. It was intended to relieve the rears of these by proof that there is assurance that the social hie which exists in this world will continue in the next and be perfected there.

The services in the church were of the ordinary The services in the church were of the ordinary

because by doing so he achieves success; but it is

doubtful that he could follow them if he tried.

His mind seems to be unable to skim lightly over

anything, to take just enough of a thought to

serve in piecing out a design. He has no exact and predetermined design. He probes every idea

which comes to his mind and exposes every fea-

ture of it-the gay as well as grave, the pathetic,

The services in the church were of the ordinary character. An anthem was extremely well sung by the choir, the pastor made a soort prayer, and then a hymn was sung by the congregation. Mr. Beccher, after having prayed for fifteen minutes, read out the announcements which were upon the deak, among them being a reference to the fact that Mr. Henry Varley would preach in Brooklyn three times during the present week, before going to Buston. This statement seemed to remind him that Brother Varley's methods of incurating gospel leads are not cordinally liked by some Christians, and that some editors and reporters have referred to the English lay preacher in anything but honeyed words. In reference to these facts he said:—"Whenever Ristori or Rachel comes to this country the papers herald them with loud praises, and it is not thought undesirable for either to person everynight in the week, with several matthess. It is called a spientid revival of art. Yet when such a man as Brother Varley comes the papers rail at him. Now, I submit that it is not right for edutors and reporters to do this, it, in response to a question as to way they do it, they say it is because the Christian ministers denounce the theatrical people—"We treat your revivalists as you treat dramatic artiss"—I declare that it is not commendable for editors and reporters to act in a spirit of revenge christian genitemen should not be revengeful, and they should not utter infing accusations. Certainly some people are disturbed by revivals and do not like revivalist.

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"MMORTALITY BROUGHT TO LIGHT.

"And now," said the reverend speaker, after a few more ideas, "we come to the subject of death, and we are nearing our text." He explained the gloomy idea of death, which existed among the Jews and the very feeble reliance which the pope he had upon the conception of immortality. Among them, he said, was the sect of sadducees, who placed no faith at all in immortality. "They knew what they saw and no more." But Gorist came and brought the idea into light and life, with which he dispelled the gloom which overnung the mouth of the tomo. Dying, said the preacher rapturously, it is blessed, it is panciess. There is no suffering in going out from ourkness into light, there to be received by angels with congratulations. The thought of dying is entrancing. The pain is not inflicted by death, but by other and abominable circumstances. No man ever entered heaven because he was good; it was because God was good. "Whether we live we live not to ourself: whether we live we live not to ourself: whether we live we live not to ourself: in either case we belong to Christ. I am often asked, "Shall I know my husband hereafter?" "Shall I meet and know my dear could in heaven?" The first shock of grief is scepitical and the scepticism consusts in saying, "Why have I been afflicted? Why have I been uprooted? Why were not those children taken who are brought up to damnation by miserable parents instead of mine who were brought up in religion to Paul says, "Knowing that he who raised up Jesus will raise up us also with Jesus and present us with you." I believe that there will be meetings in heaven; that they who have loved with the nigher spirit will not be parted above.

SEVENTH AVENUE METHODIST EPIS-

SEVENTH AVENUE METHODIST EPIS-COPAL CHURCH, BROOKLYN.

DR. WILD ON THE DOCTRINES OF CHRISTIANITY. Dr. Wild's farewell morning sermon was delivered yesterday at haif-past ten o'clock. His text was I. Corintalans, xv., 1, 2-"Moreover, breshren, I declare unto you the Gospel. \* \* \* By which also ye are saved. If ye keep in memory what I preached unto you, unless ye have believed in vain." The Gospel may very appropriately be called good news, because it is a revelation of God to man; making known the great plane of salvation, how sin can be pardoned and the soul saved, and now the loss in Adam is restored m Christ. Conscious weakness and felt guilt prompt men everywhere to seek and desire supernatural ald, and as surely as the infant cry of weakness imploring help moves the maternal instinct to a ready add sweet response through a loving heart and warm breast, so God, in the lainers of His love, hears our needy cry and comes to our rediet in the gift of His Son. A redemption is precious, in so far as the law is maintained, and the value of that which is redeemed. In the redemption of the soul we may mainty conceive of love and sacrifice in the death of Christ. In his love for a child that is wavering between life and death, what would not the parent do and suffer to save its life? And yet God so loved the world that He gave His only Son to redeem it. To fully appreciate the Gospel, we must feel our need of it. Then it stands to our yiew as a sublime fact; just as bodily sickness sometimes removes us from the general to the specific. People who, when well, would never think of reading advertised remedies, then find it interesting matter and the physician a familiar riend. The worl gospel, as used by Paul in the text, tage-eric, implying doctrine, experience and form. Doctrines are fundamental and essential as the basis of experience and the wisdom of form. Like principles, they are lew, but their permutations are many. Every man should have and believe some doctrines, or he is exposed and cannot make supernatural aid, and as surely as the infant cry

PROGRESS IN THE DIVINE LIFE.

Experience is the sequence of doctrine, and in nature equivalent to it, for what a man believes he lears or rejoices in. In this day many make happiness their first object. They fove to be intoxicated with pleasure, and seek reigion in order to be happy. Now, if you have right doctrines and will live up to them, I will trust to the happiness. Then we come to form, which to a great extent is necessary in this life, for here our religion is physical and spiritual; but the great fault of the Charch to-day is in exating form into the place of doctrine. The Doctor touched upon the different forms of giving spiritual testimony, and repudiated the dea that all should be alike. Different experiences would naturally evoke different expressions of evidence, and if one was true to himsel and God it would be original. In closing the pastor aliuded to mis departure from his people, and expressed the uninterrupted happiness he had empoyed among them for three years. The greatest wish of his life was that the wheel might turu round and place him pastor of Seventh avenue cauren again. PROGRESS IN THE DIVINE LIFE.

DISRAELI ON COERCION.

THE ALLEGATION THAT HE HAD OFFENDED GERMANY AND APOLOGIZED TO THE IMPERIAL CHANCELLOR-"THOUGHT NO MORE OF PRINCE BISMARCK THAN HE WAS THINKING OF RORY O'MORE."

Premier Disraeli's speech in the House of Commons on the subject of the Irish Coercion but. delivered on the 23d of March, is reported at length in the English journals. His treatment of the press allegation that he had, in an extra parliamentary address, uttered just previously, coaveyed an insult to Prince Bismarck and the German Empire produced great lauguter, the eminent English statesman being, it is said, in a peculiarly happy vein during the evening. We subjoin a report of the proceedings in Parlia-

ment:ment:—
Mr. Dishaell, who was received with loud cheers, said:—(his (the Coercion bill) was a measure of necessity, framed in a spirit of concliation. (Cheers.)
Mr. O'Golhan—No, no.
Air. Dishaell said if he was to take that for a reply he must observe that, according to the rules of the doase, the honorable and gailant goaloman would not be able to take any further part in the debate.

ie denate. The Spraker ruled that the honorable gentleman

The Speaker ruled that the honorable gentleman had spoked.

Mr. O'Gorman—I have not spoken.

Mr. Dispatall said he was prepared to prove that this measure which they were now asked to read a second time was a measure of necessity framed in a spirit of concentation (cueers); it was an act to preserve the peace, and was, therefore, represented by its opponents as an act to create coercion. "What's in a name?" He tookent a moral might be drawn from that question in that night's densite.

in a spirit of conclusion (cheers); it was an act to preserve the peace, and was, therefore, ropy-escuted by its opponents as an act to create coerscion. "What's in a name?" He toonant a moral might be drawn from that question in that night's debate.

Mr. Burt said the general warrant would apply to very county in Ireiand.

Mr. Disnault said the warrant would nave to be obtained from the government.

Mr. Burt said the general warrant was one directed by the county in-pector and authorized the pe sons to make search.

Mr. Disnault said that was what it was said to be, but it was an atter of aniministration (on, oh). It was not likely into the persons to make search.

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Mr. Disnault said the was what it was said to be, but it was an interest to the state of England in 1819, when sedition was like, out strenhous coercive measures were passed at that time for England. It those coercive laws and answered in this country it was an answer to toe honorable geniteman's argument that tany might also work well for Iroland, and way should not Ireland in a lew years be as traingul, proxorous and contented as time country, straout the induced of exceptional registron? (there). There was one point to winch the said the working classes of England in hearted privileges which also make an apology to the passenge made in a speech of nis not made in the Muse, but which nearly except the said the working classes of England inherited privileges which the nobit of nis not made in the heart in consequence of using those works at the said the working the said the work in the said the working classes of England inherit. A radiculous story had got about that in consequence of using those works a representation was a selected to the province